



COMMUNITY SERVICE NEWSLETTER

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COMMUNITY SERVICE NEWSLETTER is published six times a year by Community Service, Inc. Our purpose is to promote the small community as a basic social institution involving organic units of economic, social and spiritual development.

1988 Conference Highlights

BUILDING COMMUNITY AS IF THE EARTH MATTERS

by Tom Dunham

When one invests for profit, does the earth and the environment matter? When one invests in land for a home, does the earth matter? Three speakers at this year's Community Service's annual conference all zeroed in on the above questions as part of the conference theme, "Building Community as if the Earth Matters." Held once again in the rustic setting of Glen Helen in Yellow Springs, Ohio, the conference drew participants from as far away as Kansas, New York, Illinois and California, as well as from many parts of Ohio.

Friday night, Susan Meeker-Lowry discussed socially responsible investing--its problems, its goals, and its hopes. Meeker-Lowry, from Montpelier, Vermont, is author of Economics As If The Earth Really Matters and publisher of the quarterly newsletter "Catalyst." She has focused on various organizations that invest one's money in companies whose products are environmentally benign and/or which manufacture renewable resources. Some of these investment vehicles are stock funds such as the Calvert Group and New Alternatives Fund. Others, such as Working Assets and the Dreyfus Third Century Fund, are money market funds that return a fixed rate of interest. Of note is one bank, the South Shore Bank of Chicago, which invests and

lends its money solely for the rejuvenation of Chicago neighborhoods.

Meeker-Lowry also discussed the Institute for Gaean Economics with which she is associated. Located in Montpelier, Vermont, this institute, said Meeker-Lowry, does not view economics in the traditional sense of dwelling on the gross national product, supply and demand, and monetary policy. Rather, the Gaean Institute views economics as it impacts on our lives. Its focus, she said, is on quality and relationships, not profit and quantity. As such it centers on community-based economics. Its goal at this level is control over local resources. Without such control, Meeker-Lowry explained, a community lacks viability.

Whereas the traditional Chamber of Commerce approach is to evaluate a local project in terms of jobs and financial impact, Gaean economics is concerned with the quality of the project, with the relationships it will foster, and with the support systems it will create or weaken. In the long run Gaean economics focuses on the question of whether the project will help build a better community and not be anti-community as so many modern developments come to be.

But community is not a matter of willing it into existence. In our society money must

grease the way. The South Shore Bank has shown the impact of money in Chicago. In her workshop on Saturday, Meeker-Lowry discussed revolving loan funds as a way toward community development. Many organizations have created them as a means of financing their goals. The "Catalyst" has a fairly complete list by state of these funds, and this list can be mailed to one for a small fee. Meeker-Lowry explained that there are variations to them, but one way of creating a revolving loan fund is like this: A traditional bank is used. A depositor opens an account, telling the bank what business or organization he wants to support. The deposit is earmarked by the bank for that organization. When the organization approaches the bank for a loan, the bank then looks more favorably on the application. Funds may also be created by cooperating businesses that increase prices by, for example, one percent, with the increase going to the fund. The businesses make this known to their customers who then knowingly and indirectly contribute to the fund. Revolving loan funds may also get into helping with the application process, writing business plans, and guaranteeing the loan.

Chris Weiss's topic, Women's World Banking, aptly complemented Meeker-Lowry's discussion of revolving loan funds. Weiss from Lincoln County, W. Va., is North American coordinator of Women's World Banking as well as Director of the Charleston, W. Va., based "Women and Employment." Women's World Banking grew out of the 1975 International Women's Conference held in Mexico City. In its broadest sense, said Weiss, the banking structure growing from that conference provides access to credit for women who through the traditional credit system would be denied it.

To date there are just two Women's World Banking (WWB) affiliates in North America, one in West Virginia and the other in Philadelphia. As coordinator, Weiss's task is to help create additional affiliates. In brief, explained Weiss, any community can become an affiliate by raising \$5000 which will be matched by the international organization. After other procedures are met, the community then becomes an affiliate of WWB. Budding entrepreneurs from the community may then approach the affiliate for a business loan.

However, WWB does not provide the funds; a traditional bank still does that, but as Weiss explained what WWB does is crucial for the loan. A loan review committee of the affiliate helps prepare a business plan, a usual requirement of the local bank, and aids in getting the application together for the loan which obviously makes it easier for the bank to approve the application.

What are the loans for? According to Weiss, the loans are for businesses that are small scale and locally controlled. It is in the interest of WWB, said Weiss, to build institutions that remain in the community. Although started by women, over the long run these small businesses grow from women's organizations to community organizations. WWB is interested in the pragmatic task of redistributing wealth. In this sense, said Weiss, WWB is inclusive--it starts with women but grows to include others.

Robert Swann in his work has demonstrated the applicability of the principle that the earth matters. Swann, of Great Barrington, Mass., where he is president of the E. F. Schumacher Society, has had a long involvement in community land trusts (CLT). He visited Israel in the 1960's where he studied the Jewish National Fund, which has become a model for CLT in the United States. This Fund, which owns about one-third of Israeli land, purchases land and then leases it to groups and individuals. Returning from Israel, Swann with others formed the first CLT in this country. Located near Albany, Georgia, this trust owns about 5000 acres and is still in existence, many of the members engaged in farming.

Swann's present involvement is with the CLT in the Southern Berkshires (Mass.) Swann spoke at length regarding the structure of the CLT. As opposed to a conservation trust, a CLT is democratically controlled and has members outside the trust. In any CLT the members elect a governing board. A charter will specify details of board membership; for example, it could require that one-third of the board members live on the trust.

Because a CLT is involved with housing and perhaps members' livelihood, as Swann pointed out, it is very much a part of the local political process--involved with zoning, building permits, and planning.

Swann described the Southern Berkshires' current housing projects. Planned or underway are two quadruplex units, three duplex units and four single family houses. Prior to the start of construction, said Swann, an ecological site assessment was completed and energy efficiency requirements were mandated. One of the crucial purposes of a CLT is to take the housing off the speculative market, and thereby hold down price increases when resold.

The Saturday night session included discussion of the value of local currency. Ernest Morgan pointed out the importance of a community keeping as much of its cash flow within the community as possible. To send too many of its dollars outside the area for purchases tends to sap the community's economic vitality. In order to keep dollars within the community, Swann and others in Great Barrington will begin issuing their own local currency. Obviously, outsiders will not accept this currency because they cannot re-spend it. But Great Barrington merchants and others have agreed to accept the local currency for purchases and sales. Once a merchant has accepted this currency for goods, he then must re-spend it within the community because it will not be accepted outside. In this way funds stay within the area, and economic vitality increased.

Of the fifty or so people who came to the conference, it was great to have the age and experience range from the twenties to the eighties.

Sunday morning was spent in discussion about how land trusts work and how one can best work in one's own community to raise the level of its consciousness. Though only about one half of the people who attended stayed for the Sunday closing session, those who did found it worthwhile to share with each other what they had particularly liked and found helpful about the weekend.

Not the least important part of the occasion was seeing old friends and making new ones.

Member Tom Dunham is an accountant who resides in Yellow Springs and works for H & R Block.

Commentary on Conference Discussion of Scrip

by Leo Grulio

I found most of the Saturday proceedings illuminating and valuable. With all respect for Bob Swann's very considerable achievements, the presentation of the Berkshire scrip project, however, gave me pause--if it was intended to be taken as more than a commentary on our monetary system.

Scrip was inevitable and useful when the country consisted largely of scattered settlements, each more or less self-contained and self-sufficient, and as long as the economy was local and primitive. The later use of scrip by mining and other companies in their company towns, on the other hand, had the effect (and usually also the purpose) of confining the scrip recipient to the company store, company housing and, often, the company town itself. The store which accepted the scrip had a consequent monopoly, overcharged, and held its customers in debt, and in thrall to the company. Yes, I know that during the depression of the thirties scrip was used as a barter medium; I myself got due-bills which had been issued in exchange for newspaper advertising. The due-bill was a patchwork device to eke out inadequate pay, not a genuine solution for the inadequacy.

But to employ scrip today is to institute a credit card of such circumscribed local use that it can have only an effect of local protectionism and isolation, somewhat like the effect of scrip in a company town--in a day and age when the economy is a world economy. To go back to scrip, even as an expedient, is to retreat into a shell and flee the real problems of a very troublesome world outside, in my opinion.

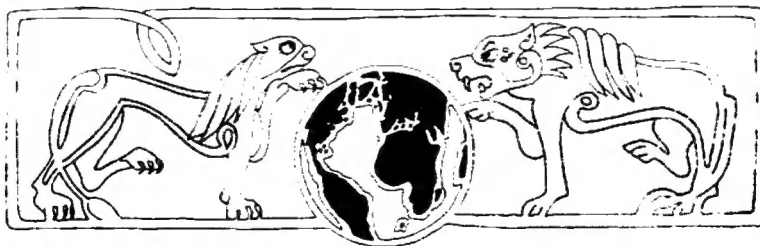
Too bad there was not time to consider all the implications of the subject. And I expressed myself badly, which I regret. I may even have left a misapprehension when I spoke of the Soviet collective farms paying their member-employees in "hours

of work" (the term one speaker employed in the discussion) rather than in cash--a practice now being discarded for good and sufficient reason. "Work-hours" and "work-day" calculation without cash payment became just that: hours worked without much resultant work-product or compensation because, in the familiar Russian expression, "they pretend to pay us and we pretend to work." Some people may have misunderstood that I was saying not that

the collectives calculated compensation in "work-days" but that they used scrip. (Well, they did, in a way, if you consider the farms' "work-day" records to be scrip.)

I certainly wish to express my appreciation of an interesting and valuable program.

Member Leo Gruliow was Moscow correspondent for the Christian Science Monitor for many years. He now lives in Columbus, Ohio.



FURTHER COMMENTARY ON THE DISCUSSION ON "SCRIP"

by Ernest Morgan

Editor's note: Since I am aware that scrip, like most things, can be used for good or ill, I shared Leo Gruliow's comments on scrip with Ernest Morgan who wrote the following on this subject.

Leo Gruliow is right that a local currency (scrip) can be used for exploitive purposes, as in a company-owned town. The same holds true for other monetary systems, such as a national currency. Originally developed as a medium of exchange, and valuable also as a tool of management, money in our society is widely used as an instrument of exploitation and power.

Wisely managed, and with social vision, both scrip and currency can perform a valuable function in the operation of a healthy economy.

During the Depression of the 30's Arthur Morgan sponsored two barter organizations. One, The Midwest Exchange, consisted of manufacturing and wholesaling firms which bought and sold to one another without the regular use of money, all transactions being carried on through a clearinghouse. The other, The Yellow Springs Exchange, was operated locally, with its own store.

I designed and printed scrip for the local organization and, after a time, assumed management of both exchanges. The local exchange was tied in with the regional one, to expedite the transference of goods and services to and from Yellow Springs.

The local scrip circulated freely in the community--thousands of dollars' worth. The store charged competitive prices for its wares which included a line of staple groceries and numerous items from local sources. It also had a room full of consigned merchandise--household goods, furniture, tools, electric motors, etc. which people were glad to sell for scrip, receiving payment after the items were sold. This too generated an active flow of goods. The store was a busy place and played an important part in the life of the community.

This trade in no way reduced the purchase of goods from out of town but concentrated those purchases on things we couldn't make ourselves. Actually, it increased the outflow of Yellow Springs products--like printing--and this increased the inflow of goods from outside, especially through the exchange store. It had a favorable dynamic

which, over all, increased the well-being of the community.

In time, however, the Midwest Exchange ran afoul of the National Recovery Act. At the same time Arthur Morgan, who was almost the patron saint of the exchanges, left for the TVA. So reluctantly, we closed it out. A premature ending, perhaps, since the National Recovery Act was later declared unconstitutional.

The two exchanges had stimulated my printing business so, after they were closed out, I set up an underground exchange based on my own business. I supplied printing for a paint manufacturer and used paint credit to buy printing equipment. I bartered printing for electrical supplies to use in the cooperative building of the Hyde Road power line. I printed a book of poems for the wife of a plumber who installed a complete plumbing job in my home. This was the sort of thing that had been happening on a larger scale through the exchange organizations, commonly involving the use of scrip.

Barring nuclear war--which would solve all our problems--we can look forward to economic collapse. The imaginative and socially responsible use of scrip may play an important part in helping us to survive. Were I doing it again, however, I think I would issue a "demurrage" scrip, one which would require that a stamp be affixed to each certificate each month, for 1% of the face value. That would insure the rapid circulation of the certificates.

I hope that in the future a new concept of currency management also will be employed--but that is another story.

Ernest Morgan, co-founder of the Antioch Publishing Company in Yellow Springs in the twenties, and co-founder of the Arthur Morgan Junior High School at Celo, NC, in the sixties, now resides at Celo, NC.

Jubilee Partners

The following excerpts are from a brochure on Jubilee Partners, Comer, Georgia.

Jubilee Partners had been a dream for years at the older Koinonia Partners community in southwest Georgia. In the spring of 1979 it took root in 258 acres of beautiful meadows, fields, and forest in northeast Georgia. A small group from Koinonia pitched their tents on the new land. The sounds of construction have been echoing ever since as one new building follows another.

Soon another part of the dream also began to take shape. From the first we had found inspiration in the words of Jesus' sermon on the Isaiah text about the "Year of Jubilee, ... good news for the poor ... release for prisoners ... recovery of sight ... freeing broken victims." Continual reports about the suffering of the Vietnamese boat people suggested a way in which we could make the Jubilee promise a reality among us.

In the fall of 1980 we welcomed our first refugees to the new Jubilee Welcome Center. Little did we suspect what a great adventure we were beginning! Soon Jubilee began to be a sign of hope and relief as hundreds upon hundreds of refugees from many countries accepted our hospitality. In return we have received their love and the inspiration of their own faith and courage. Another part of the dream had taken root and become reality.

Our work with the refugees has been the central program at Jubilee from the beginning, but each year there have been new ways in which the Biblical theme of Jubilee has been expressed to respond to the world around us.

The experience as a whole has been a rich and rewarding one. In the few years since we first shooed a herd of cows from our campsite and pitched our tents we have hosted well over a thousand refugees and many thousands of visitors from all over the world. Most of our daily work is quiet and inconspicuous, but some of our programs and activities have been widely publicized.

The best way, of course, to learn about Jubilee Partners is to pay us a visit. We



welcome visitors, and we encourage you to get in touch with us if you would like to come.

For the first two years most of our refugees came from Cambodia, Vietnam, Laos, and Cuba. Late in 1982 we discovered that our help was needed by another group of refugees, Salvadorans and Guatemalans who had fled to the U.S. from the violence in their own countries.

According to the U. S. law such people are not to be forced to return to their own countries if they have "a well-founded fear of persecution because of race, religion, nationality, membership in a particular social group, or political opinion." When we learned that in fact many thousands of such refugees were being deported, we set up the Ano de Jubileo program to "release the prisoners" and help them to go to Canada.

Working with the Canadian government as well as individuals and church groups all over the U. S., we have helped well over a thousand Central Americans to move legally to new homes in Canada. Most of the refugees in the Ano de Jubileo program live at Jubilee for about two months studying English and preparing for life in Canada.

While they are with us they have a profound impact on our understanding of suffering, courage, and faith. In a very real sense they help us to "recover our sight."

Soon our work with refugees from El Salvador and Guatemala led us to Nicaragua as well. We organized fact-finding tours and helped to establish Habitat for Humanity there. Early in 1987 we brought 7-year-old Elda Sanchez, her father, and her aunt--each of whom had lost one or both legs in the explosion of a contra land mine--to the U.S. for help. In a nationally publicized press conference in the U.S. Capitol, we launched the WALK IN PEACE campaign to raise funds for the rehabilitation of the thousands of war victims waiting back in Nicaragua.

Jubilee is committed to helping as many Nicaraguan amputees as possible, without regard for their politics, race, or religion. Every cent donated to the WALK IN PEACE campaign is sent for the rehabilitation of the amputees. Nothing is taken for administrative expenses unless specifically donated for that purpose.

Jubilee has a video, brochures, and other resource materials for those who will help us in this work of "freeing broken victims."

Even though a large part of our time and attention goes to other parts of the world, our desire to demonstrate the Kingdom of God in our lives also draws us into many activities and concerns closer to home.

The prisons of Georgia are overflowing, and almost all of the inmates are from poor families and racial minorities. Working with our friends at Koinonia and the Open Door Community, we try to respond compassionately to as many of the prisoners as possible, especially to those on Death Row. We feel that there is a clear and painful contrast between the message of Jesus Christ and the execution of a human being, regardless of what that person has done. We give transportation to poor families who want to visit relatives in prison. At the request of the prisoners and their families, we have buried several executed prisoners in our cemetery at Jubilee.

Our purpose, of course, is not to excuse the wrong they may have done, but to counter the official violence that is added to violence already committed. We are also deeply concerned about the blatant racism that is reinforced by the electric chair.

In a world which threatens to destroy itself we want very much to be peacemakers, but we often find that is more easily said than done. We believe the arms race to be against the will of God, absolutely contrary to the spirit and teachings of Jesus. It troubles us to see militarism accepted so readily throughout our society.

We have served as the coordinating center for the eastern U.S. to track the "nuclear train" which sometimes carries nearly 200 hydrogen bombs from the final assembly plant in Texas to military sites. Our purpose has been not only to protest the continuing deployment of nuclear weapons but also to help the public become more aware of the process and to take responsibility for it.

We are active in local church and school activities. Jubilee people often visit the elderly in the local nursing home. We invite

our neighbors to fish in our ponds, and hardly a summer day passes without some doing so. All summer our "swimming hole" is open at regular times for supervised swimming, our most popular "ministry."

Comer is a town of fewer than 1,000 residents. Our neighbors are often puzzled by or opposed to our stands on controversial issues; yet we experience a warmth in personal relationships that transcends these differences. We are grateful to God and our neighbors for that fact.

We find a degree of wholeness and integration in our daily lives that is rare today in our fragmented society. Yet we are often painfully aware of how far we fall short of being the Christian community we aspire to be. There are no "saintly souls" at Jubilee, just ordinary people.

Usually about half of our staff members are Resident Partners (adults whose year-round home is Jubilee) and half are Volunteers. The Volunteers are here for terms of three months or longer.

Volunteers work with the refugees, in the office, on construction projects and in the other Jubilee activities. There are study sessions or field trips each week. Some stay as Resident Partners.

Our work with refugees and travel in Central America have made us more conscious of how much of the world's resources we consume in this country compared to the great majority of the human family. This has made us want to reduce our level of consumption and adopt a more compassionate lifestyle. Even though we hold our overall cost of living well below \$5.00 a day per person, we still live quite comfortably--far above the economic level of most people in the world.

Our modest (by U. S. standards) level of consumption is due mostly to the pragmatic advantages of life in this kind of community arrangement. We build our own houses for a fraction of the usual cost. They are primarily solar-heated with wood stoves for supplemental heat. We make our own furniture when possible. We raise much of our food in our own garden and buy some of the

rest in large quantities at lower prices. We share washing machines and other appliances. We pool our vehicles, share rides when possible, do most of our own auto maintenance, and get all the mileage we can out of each car before getting rid of it.

In one sense we are "self-supporting"--that is, we all work hard every day for the equivalent of less than a dollar an hour. We stretch every dollar as far as possible, but we do depend on our friends to supply those dollars. We do very little fundraising to support the population of fifty to seventy people that is normal here; but so far--thank God--we have never yet had to slow our work for lack of funds.

Jubilee Partners is a 501(c)(3) organization exempt from federal taxes. We do pay local taxes. Most of our funds come in the form of tax deductible donations. We also welcome non-interest loans. (When we receive such a loan, we send a formal Demand Note as the lender's guarantee. The loan is repaid promptly on request.) A very small part of our income is from reimbursements from the Canadian government for some of the transportation and medical expenses of the refugees. A copy of our audited financial report is available on request.

We send out the Jubilee Partners Report four times a year to keep our "non-resident partners" informed about what is happening here. The best way to find out, though, is to visit us--as 1,500 to 2,000 people do each year.



Illustration by Mary Ann

Arthur Morgan School

A note from the Arthur Morgan Junior High School in Burnsville, NC, reads in part:

Many alumni feel that what is best about AMS is the close connection that is built up between the adults and the students: the caring, support, laughter, games, work, love, trust, and sharing.

There is so much growth that occurs here: A boy, who could barely read when he arrived, spends much of his free time his second year reading. Another student, who hated writing, eagerly asks this year, "Have you read my new story yet?" A shy, quiet girl blossoms into an actress reciting her own works in the spring performance. A child, who wouldn't look you in the eyes at first, laughs and talks freely by year's end. Another who thought she could scarcely walk the half mile up the cove road in the fall, leads the pack on the six-day hike.

Last year for our three-week field trip the focus was on working at a Central American refugee camp in southern Texas. Here is what one student wrote: "I feel like everybody has grown up a little on this trip. Especially when we were with the Refugees. Reality tends to force people to grow up. And we have seen a harsh reality...We have accepted the burden of the privileged informed."

This type of learning, this school, takes a lot of extra effort on everybody's part, including yours. We need your help to make it work. Tell your friends with children this age about the school. The enrollment slump seems to be turning around; this year we have 8 seventh graders - a full class. However, with 3/4 of the students receiving scholarships, we're not going to make it on tuition alone; we need the generous donations of alumni, parents, and friends. We've set an ambitious goal: \$20,000 from at least 200 people. Last year we received 160 gifts totalling nearly \$15,000. To help us reach our new goal, please consider making a gift.

Editor's note: For more information about this unusual boarding school, write to Arthur Morgan School, 1901 Hannah Branch Road, Burnsville, NC 28714.

Opal Network

Orcas Permaculture Land Network is a non-profit organization based on the community land trust model. The CLT form serves several needs. First, it meets our immediate need for housing and access to land. Secondly, it keeps the land and homes low cost into the future. The third feature is the integration of worker owned businesses. The legal framework of the community land trust offers us a simple democratic way to solve two critical local problems--permanently affordable housing and a healthy year-round economy.

Essentially, Opal Network gives to members control over their individual right to shelter and livelihood in an equitable, cooperative community. Furthermore, this innovative legal form entrusts us with the means to express in our daily lives a sustainable ecology and the practice of stewardship.

When the CLT buys land, it is removed from the speculative market permanently. The resident member builds and owns his home, but leases his lot from the corporation. That lease fee increases at the rate of inflation (or deflation), but not more, so that whatever may happen in the speculative market, the cost for access to land will remain constant. Farm land or a place for a workshop are also leased. Every member has an equal vote, and has agreed to three sets of documents--a limited equity formula, a lease agreement, and a set of by-laws.

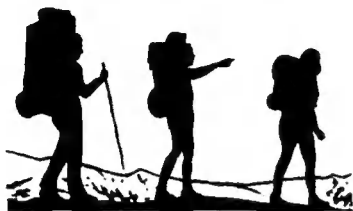
Membership in Opal Network is open to the entire community; non-resident members have lease access to agricultural land and workshop space. The trust itself is a network of sites geographically limited to San Juan County. Any group on any island could purchase land, build homes, and pursue common work interests in creative proximity, with the assistance of Opal.

The current system of land and home ownership tends to favor the individual at the expense of community. This imbalance becomes destructive when many absentee owners

build in areas where local folk don't have control over land use. The Community Land Trust restores balance to the relationship between the individual and the common good. The benefits of security, equity and legacy are intrinsic to this model (as in conventional land ownership), but the damaging effects of speculative gain or loss are removed.

These legal forms are practical, well tested tools for giving to citizens the benefits of home ownership and democratic work opportunities. Opal Network offers individuals a way to live and work together that protects the earth and nourishes the community. Through this equitable system, we no longer participate in the exploitation of land and people. We can show ourselves and each other hope for the future by agreeing to cooperate, instead of compete, in the day to day course of our lives. Rather than scrambling over diminishing resources, we can take responsibility for how to sustain our community through ethical relationships. Unless we embody such a purpose in our lives, we can't express the value that gives life meaning--to grow in awareness of all life as one.

For more information write to Opal Network, Box 1133, Eastsound, WA 98245.



Readers Write

ABOUT COMMUNITY CONCERNS

Though we've been retired these past five years, we still keep an interest in "Communities" whoever, however, whenever.

Our greatest present community concern is a Seniors' "Learning in Retirement" program. It fills a real need in our city.

Rudy & June Potochnik, Modesto, CA

ABOUT "TOOLS FOR COMMUNITY CONTROL OF DEVELOPMENT"

It was certainly a wonderful experience to be back in Yellow Springs--even for such a short time. I much appreciate your asking me and I hope that worthwhile things will come out of the conference.

Regarding the article in the last newsletter, the only important thing which is not included, I believe, is the way that Nantucket Island sold bonds based on the income from real estate transfer tax. Otherwise, the story is pretty complete.

Bob Swann, Great Barrington, MA



ABOUT THE NEWSLETTER

Thanks so much for your always good articles on community and economic life--and I concur with others about delightful overall design and illustrations!

Martha Shaw, Ashley Falls, MA

Thank you for the continuing quality of the Newsletter. I always find it interesting.

Please do renew me again.

Ken Morley, Mountain View, CA

Announcements

OHIO ECOLOGICAL FOOD AND FARM ASSOCIATION OEFFA Will Celebrate Its Tenth Year

"Plowing Ahead: Pure and Simple" is the theme of the Tenth Annual Ohio Organic Conference sponsored by the Ohio Ecological Food and Farm Association (OEFFA). The conference will be held on February 25 and 26 at the St. Stephen's Community House in Columbus, Ohio; and it will feature small

farm architect Booker T. Whatley of Montgomery, Alabama, author of How to Make \$100,000 Farming 25 Acres.

Other speakers will include orchard and soil specialist, Joe Smillie of Weedon, Quebec; dairyman and consultant, Murray Bast of Wellesley, Ontario; and Ron Roller, Vice President and General Manager of Eden Foods, Inc., a purveyor of organic and whole foods.

Workshops will cover organic crops production, soil maintenance, livestock health, low-spray orcharding, and new markets for both large and small farms.

For information contact: OEFFA CONFERENCE, c/o Sally Weaver Sommer, 332 N. Main Street, Bluffton, Ohio 45817, 419/358-0950.



FREE SEEDS

America the Beautiful Fund, 219 Shoreham Building, Washington, DC 20005 is offering between 50 and 500 packets of 1988 seeds for projects of local groups on the basis of availability and need, for volunteer work in growing food for the needy, elderly or handicapped and for growing plants for charitable plant sales or to beautify neighborhoods. These seeds have an 85% germination rate and can be had for \$5.00 for postage and handling of the first 50 packets and \$3.00 for each additional 100 packets. They work. I've tried them.

Jane Morgan



GRAILVILLE PROGRAMS--FEBRUARY-MARCH 1989

Grailville in Loveland, Ohio, is offering two weekends for growth in February and March 1989.

February 3-5, 1989. Forms of Spirituality: Healthy and Unhealthy is with Barbara Troxell, M. Div. and Audrey Sorrento, Ph.D. Is it possible to determine the state of health of one's spirituality? How do images of God, world view, ritual and myth affect our spirituality? How do I relate to authority, hierarchy, an egalitarian mode? Includes time for silence, prayer, worship.

March 3-5, 1989. Mindfulness Meditation and Living Life to the Fullest is with Susan Augenstein and Ann Marie Czyzewski. A silent retreat for women. The focus will be on making awareness a natural part of our lives. This can bring about a clarity which enables us to integrate everyday psychological and transcendent reality and to move easily between them. We will focus on breath, body, mind and nature. The retreat will be in silence with time for questions, discussion and private meetings with Susan.

These weekends begin with supper on Friday at 6:30 P.M. and end with lunch on Sunday at 12:30 P.M. Weekend fee of \$100 includes program, room, and board. Write for commuter rates. A few partial work scholarships are available with prior arrangements.

For more information write or phone: Grailville, 932 O'Bannonville Road, Loveland, OH 45140; 513-683-2340.

LORING CITIZENS PUBLISH HISTORY BOOK

Reflections In Loring Pond, a comprehensive, illustrated and provocative history of Minneapolis's Loring Park neighborhood, is now available to the public.

Originally written during the time of the Loring Park centennial, this 160-page paperback book was published by Citizens For A Loring Park Community, (CLPC), a grassroots neighborhood organization. It summarizes over 100 years of Loring history, including information on its architecture, churches, politics and culture, and a dramatic account of its contemporary struggle against urban renewal. The book contains scores of photos that illustrate all of the chapters.

Book authors include architects, writers and community activists, all of whom are previous or current neighborhood residents.

Reflections was funded by grants from the Minneapolis and Dayton-Hudson Foundations and by neighborhood donations. All proceeds from its sales go into the CLPC treasury for use in community organizing activity.

Reflections sells for \$12 a copy and can be bought at the Loring Park Shelter, 1382 Willow Street, Minneapolis, MN 55403.

STAFF CHANGES

Since Vianna Biehl has to be away during the month of December, we are very grateful that Caroline Van Ausdal is able to keep the office open in the mornings and that Carol Hill is able to put out this January newsletter. Carol Hill has also been invaluable in being willing to come in to explain "the ropes" to new staff members.



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Membership

Membership is a means of supporting and sharing the work of Community Service. The basic \$20 annual membership contribution includes a subscription to our bi-monthly NEWSLETTER and 10% off Community Service-published literature. Larger contributions are always needed, however, and smaller ones will be gladly accepted. Community Service is a non-profit corporation which depends on contributions and the sale of literature to fund its work so that it can offer its services to those who need them. All contributions are appreciated, needed and tax deductible. Due to added postage costs, overseas membership is \$25 in U.S. currency.

Have Your Friends Seen the Newsletter?

Please send the names and addresses of your friends who might enjoy receiving a sample NEWSLETTER and booklist. (If you wish specific issues sent, please send \$1.00 per copy.)

Editor's Note

We welcome letters to the editor (under 300 words) and articles (700-2000 words) about any notable communities or people who are improving the quality of life in their communities. Please enclose a self-addressed, stamped envelope if you wish the article returned. The only compensation we can offer is the satisfaction of seeing your words in print and knowing you have helped spread encouraging and/or educational information.

Editor's Note #2

We occasionally exchange our mailing list with a group with similar purposes such as the Arthur Morgan School at Celo or Communities Magazine. If you do not wish us to give your name to anyone, please let us know.

Address Changes

If there is an error on your mailing label, please send the old label and any corrections to us promptly. It increases our cost greatly if the Post Office notifies us of moves, not to mention that we like hearing from our members and friends!

Consultation

Community Service makes no set charge for formal or informal consultation. Customarily, we ask for a contribution at a rate equal to the client's hourly earnings.



Contents



1988 CONFERENCE HIGHLIGHTS.....	Tom Dunham.....	1
COMMENTARY ON CONFERENCE DISCUSSION OF SCRIP.....	Leo Grulow.....	3
FURTHER COMMENTARY ON THE DISCUSSION ON "SCRIP".....	Ernest Morgan.....	4
JUBILEE PARTNERS.....		5
ARTHUR MORGAN SCHOOL.....		8
OPAL NETWORK.....		8
READERS WRITE.....		9
ANNOUNCEMENTS.....		9



You can tell when your Community Service membership expires by looking at the month and year in the upper left corner of your mailing label. Please renew your membership now if it has expired or will expire before 2/89. The minimum membership contribution is \$20 per year. We do not send individual reminders to renew.

Community Service Inc.
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